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THE BURMA NEWS



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THE BURMA NEWS

H. W. SMITH, *Editor.*

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No. 1

A Delta Tour

I have recently had the privilege of touring in the Delta with the Rev. E. T. Fletcher. An account of the tour from the point of view of a British and Foreign Bible Society secretary may be of interest to your readers.

This tour was the outcome of a meeting with Mr. Fletcher in Rangoon several months ago, when he spoke of the usefulness of a bicycle in enabling him to reach places otherwise scarcely accessible in a district where the main roads are the waterways. I boasted a little of my former prowess on the bicycle and of long cycling tours in England, and the result was an invitation to join him in a tour in his district when the rains were over.

I left Rangoon on the evening of Convocation day, with my bicycle and a young Pwo Karen colporteur, and joined Mr. Fletcher at Yandoon before dawn next morning. It was good to reach the motor launch, the "Harry Morris," after a morning's cycle ride on the top of a high embankment exposed to a stiff breeze.

During the next week we visited many villages, mostly Pwo Karen, and our methods of locomotion were variously the motor launch, when the whole party moved from one anchorage to the next; the speed boat, when we shot ahead to warn the next village of our coming, or made a

dash into one of the towns for stores or mail; and bicycles, when we left the river and explored inland villages. There were no roads for wheeled vehicles; during the week we saw only one bullock cart in action, and one derelict motorcar which had obviously been out of action for months. The "roads" on which we cycled were bunds, "kazins," or jungle footpaths. Occasionally we travelled as pedestrians; the walk I remember best was on the morning when my bicycle tyre burst and we went "on one bicycle and one foot," or, to use the phraseology of the itinerant preachers of olden days, when two men sometimes had to travel with only one horse, we "rode and tied."

As we moved from village to village, I was constantly impressed with the friendly welcome received, in marked contrast to the indifference met with in so many of the purely Burmese Buddhist villages in the dry zone of Upper Burma. There, the usual process is: First visit, much curiosity and big crowds; second visit, dwindling interest; third visit, indifference and even hostility. Here there was seldom any doubt as to our being genuinely welcome, and the welcome was not merely the result of curiosity in ourselves and the motor launch, but genuine interest in the

message we preached. There are great possibilities for Christian advance amongst the Delta Pwo Karens.

They are a bilingual people, often fluent in both Pwo Karen and Burmese. Just as in Wales, the proportion of English and Welsh spoken varies in different parts of the country, so here, some villages appear to be forgetting their own language, whilst others know Burmese but imperfectly. I was glad to have the colporteur with me in one village which I visited without Mr. Fletcher, for I completely failed to make myself understood in Burmese. Time and again the soundness of the Bible Society principle of "every man in his Mother Tongue" was demonstrated. For whereas my greetings in Burmese elicited only a laconic reply, Mr. Fletcher's greetings in Pwo Karen were answered with a veritable torrent of enthusiastic conversation; then they would turn back to ask if I did not know Pwo Karen, and spoke almost pityingly of my ignorance as though the defect were some physical deformity.

I am aware that there are differences of opinion on this language question—Pwo Karen versus Burmese—but I write only of what I saw and heard, and not in any spirit of controversy.

I frequently remarked upon the absence of Buddhist monasteries, monks, and pagodas. There were seldom more than one or two monks in a village. We heard of monasteries which had been abandoned by the monks as the villagers were too poor to support them. One incident which impressed me considerably made me wonder whether it were a comment on the way economic conditions affect religious practice, a departure from traditional custom caused by the general depression. It was on the morning when we "rode and tied." I was riding at the time through a village, and overtook a Buddhist

monk accompanied by a small boy. Suddenly, as I passed, the boy shouted out like any street hawker: "Rice for the monk. Rice for the monk." For a monk, who is conferring merit on the givers by accepting their offerings, to have his coming advertised by shouting would be considered great indignity in the parts of Upper Burma where I have worked. And this was not a Pwo Karen, but a Burmese Buddhist village.

Even more remarkable was the village where we saw a building which was once a Buddhist monastery now being used as a school where Christian teaching is given. It is a village where there is just one Christian household. The father has been a Christian for four years and he kept his faith this long time amongst his Buddhist neighbours. Now he looks forward with thankfulness to the time when he will have like-minded companions with whom he can join in Christian worship.

A Karen village elder whom we will call Ko Gyi built the monastery three years ago with the idea of gaining merit for himself and of conferring benefit on the village generally, so that it might have a monastery to which it could invite a Buddhist monk, and be no longer without religious ministrations. The monk who took up residence in the monastery, "kyaung" was a native of the village, a Karen who had been living in a larger monastery not far away. He stayed for a year and a few months, the boys of the village went to the little school which he opened. Owing to ill-health, and to the general depression which made it difficult for the villagers to feed him, he went elsewhere, and left the new monastery deserted. Feeling dissatisfaction with this state of affairs, and questioning the value of his relationships with the Burmese and Buddhist elements of the village, "Ko Gyi" began to look for other ways of promoting the

lage welfare. Conversation with a missionary who visited the village at this time caused him to offer his building which had once been a monastery for use as a school. A Christian Pwo Karen teacher was found to take charge of the school, receiving aid from a mission fund. When the school was opened, "Ko Gyi" met opposition from the Buddhist elders to the Christian exercises and Scripture teaching with which the day's lessons were begun, pointing out that they now had the advantage of having a qualified and experienced teacher in the village and they must not interfere, but let her run the school on lines with which she was familiar.

In that village there is still only one Christian family, (and one more Christian by the coming of the school teacher), but whereas three years ago "Ko Gyi's" building was Buddhist religious ground whereon no missionary might tread without first removing his shoes, it is now for all practical purposes a Christian school with about thirty children learning to sing hymns and to read Bible stories. On the evening of our arrival we had a service in a house near to the school. It was not a Christian house, and the Christians present were few in number, but those school-children were there in full strength and sang some of the hymns they had learned at school. Parents looked on approvingly, and encouraged them, "Open your mouths wider. Sing louder." Thus is the seed growing secretly and the heaven is at work. And when we got to the next village we found that "Ko Gyi" had walked there too and was in our audience. And at the next village, where we went Sunday and had a full Christian service in a church, "Ko Gyi" was there again. I then asked him point blank what he thought about it all, and his answer showed that it will only be a little longer time before he

himself becomes a member of the Christian church.

At that evening meeting I talked on "How Beautiful Are the Feet of Him that Bringeth Good Tidings," and afterwards we sold over twenty gospel portions, much to the delight of Mg Htwe, the colporteur. He has only recently been appointed, and, so far, his only experience of Scripture selling has been in Rangoon; not being a townsman he was not happy at the work. On this tour he was amongst his own people, and when we came to a new village he would go round shaking everyone by the hand and urging me to do the same, saying gleefully: "They're Pwo Karens," meaning by that they were brethren at once and needed no introduction.

No account of a Delta tour would be complete without a reference to mosquitoes! But I will write with restraint, and only mention my incredulity when I was first told that the cattle went to bed under mosquito nets, until I saw it with my own eyes and took photographs.

And no account of a Delta tour with Mr. Fletcher would be complete without a reference to chinlon. Wherever the bicycle went, the chinlon went too, tied to the handlebars. And in every village where there were men with time on their hands we played with them the national game, myself well-intentioned but inaccurate, and Mr. Fletcher both energetic and skilful. If ever there *was* any doubt about our welcome to a village, that settled it; the ice was broken, and we were friends.

At the end of the tour we had, reluctantly, to go into a town to catch a steamer. Being a town, it was mostly Burmese, not Karen, and therefore strongly Buddhist. Our last glimpse before we boarded the steamer was of Buddhism militant. I have sometimes, at seasons of festival and holiday, or on Lenten Sabbaths,

seen monks inside their monastic precincts addressing an audience of devotees on the things of the faith. But here was the nearest approach to preaching as we know it that I have encountered. At one end of the market place was a shelter under which a congregation of Buddhists was reverently kneeling, whilst on a platform a yellow-robed monk was squatting in the attitude of the conventional image of the Buddha, and addressing them in a mixture of Burmese and Pali.

May I here express my thanks to Mr. Fletcher for his hospitality and the advantage of being able to see the Delta work in his company and from the comforts of the "Harry Morris." And my thanks to you, Mr. Editor, for opening your columns to me so generously.

H. C. Willans.



Thank You!

I am asking our good Editor of "The News" to help me answer my many lovely Christmas messages, for I find it quite impossible to write each one separately while I am in dock for repairs at the E. M. M. Hospital.

I am glad to report that I am slowly but, Doctor and I both think, surely gaining — right here. I want to add my word of praise for God's very special blessings which fill the heart with PEACE, and His special guidance to the doctors and nurses in their loving care.

Please take a good share of my deep gratitude for each message brought much cheer and I have felt the power of your prayers daily. "Blest be the tie that binds our hearts in Christian Love."

May 1935 be the BEST ever to each one and may we "*live each day through with Christ.*"

Love to all,

Violetta R. Peterson.

Spiritual Harvests at Pinyinman

The fields are ripe with a bumper harvest of rice which we are gathering on our farm. The hearts of men are ripening about us and the reapers are beginning to gather the spiritual harvest into our Lord's granary. On the Sunday before Christmas seventeen were baptized at Pinyinman. Six of these were students of the Agricultural School. One of the students was the son of a former chief among the Chin Hills at Falam, being the first convert from his family. There were Burmese workmen from our farm. Three others were Burmese women, wives of workmen on the farm, and these gave us special joy as they helped to complete the making of just so many more Christian homes.

The day before this we celebrated the Christmas season with the families of U On Sein near Lewe. A few years ago he was a notorious opium smuggler, but was converted and baptized with his son two years ago. He is chairman of the Poultry Co-operative Society of Lewe, an active, devoted Christian, continually seeking to win and serve others. Besides his Christian friends, he invited his fellow villagers to come and feast with him and see the Christian celebration. The neighbours had associated with him freely in his evil days but now the leaders of the Wundwin national village society had warned the villagers that they must not enter his compound and if they did each person would be fined a basket of rice and four annas. That was the way they helped celebrate Christmas. Only a small number of the neighbours dared to come. When our band played at the evening concert got under way, the moonlight, some of the neighbours gathered around outside the fence hidden under the shadows of the trees and listened to the songs and testimonies and saw the drama. The watchman appointed by the

Wunthanu society came around to see if none of their members entered the compound. But all saw the change that had come into the life of U On Sein and his family because they had become Christians. Their fields had new crops, their pigs and chickens were better and a new kind of right living and new friends had come to that village in place of the crooks because U On Sein had found Jesus. A man from the neighboring village of Kabani, U San E, whose name who formerly was the head of the Wunthanu society of his village, was baptized at Lewe that day and sat in the meeting with a radiant face that night. When the meeting closed U On Sein said with a smile, "Never mind. Let the Wunthanu do their utmost. One of their leaders has been brought over to the Lord's side to-day."

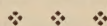
A new village from which we received an invitation and visited for the first time this month was Wegyi or Shwemyo. U Po Tok who invited us was a former government cinator and had been a Roman Catholic, but married a Buddhist man and had drifted away from church. He owned fifty acres of land and wanted advice for improving cultivation. He also wanted his family to become Christians. Around him lived some Paramats (a protestant sect of Buddhists who do not worship pongyis, pagodas or idols). After our team had finished the concert at night we broke up into groups to sleep in different homes. One group slept in the home of an interested Paramat leader where they answered many questions and had singing prayers. That night he dreamed that a winged horse had come down and asked him to ride on. After hesitation he got on and was carried away. He thought this was divine guidance for him to accept Christianity. We found three families in this village wanting to

become Christians and they are receiving instruction.

At another village we found a man and his wife who wanted to become Christians but the old mother was opposed and he was afraid she might cast an evil spell over his children. He wanted us to pray for their safe keeping and found comfort in the words of Jesus, "All power hath been given unto me in heaven and on earth." He could not yet believe there were no evil spirits, but he could believe Jesus would protect him and his loved ones. So different ones are finding Jesus in different ways.

His love and power are being made manifest and we rejoice in the harvest ripening in the villages.

Brayton C. Case.



Give up to God those sins against which you feel yourself utterly important and He will deal with them and deliver you.

— *Andrew Murray.*



The Daily Vacation Bible School

Vacation season is drawing near and once more the D. V. B. S. makes its appeal to all who desire to spend a worth-while vacation filled with rich and delightful experiences.

Its purpose is to bring children to know and love their heavenly Father and Jesus Christ our Lord and to act as God's children.

In the D. V. B. S. the children find in addition to instruction needed, recreation that is purposeful. Parents rejoice in the pleasure, the practical knowledge and the Bible instruction the children receive.

Shall we not endeavour, through the activities of the D. V. B. S. to emphasize the spiritual needs of the child—that this hunger may be aroused and fed during this vacation?

For further information please write to Sayama Ma Hannah, or H. W. Smith, care of the Mission Press.

Judson College Notes

Our Christmas season started officially on the night of December 15 when under the excellent management of Miss Whitwer and her committee, all of the students and staff members had dinner together in the Men's Dining Hall. With 329 seated in the one Hall, there was scarcely enough room for the thinnest of boys to make his way between the tables. After dinner came music and after-dinner speeches on the subject, "Judson College in 1950."

On the afternoon of December 21 the old students from Rangoon and nearby places gathered for tennis and tea in the afternoon, and a business meeting in the Assembly Hall at 6-30. The same evening Benton Hall had its annual Christmas Dinner for the women of the College and the women graduates who returned for the occasion in large numbers. Miss Hunt has gained a real reputation in the success of these annual get-togethers.

Christmas singing took a new turn this year. Mrs. Rickard went with a large number of students to the top of the Chapel tower, 130 feet up, whence they sang to the community. Reports have it that they could be heard for a mile around.

For the last Sunday evening that all the students were here, Mr. Kan Gyi arranged a most beautiful service of Christmas music in which the College Choir and the Karen Women's Bible School Choir took part. On Christmas morning, Dr. Jury preached in the Chapel, setting a real keynote for our Christmas day.

Our students have been busy with the Christmas entertainments of the various Sunday Schools they are helping to run. The Christmas programme for the Burmese Sunday School took place on December 16. The college students who are the teachers had decorated a tree in one of the quadrangles near the college

buildings, and after a programme of songs and stories, the children gathered round the tree with expectant faces. Most of them had brought gifts of flowers or fruit for the teachers and now presented the gifts. Santa then appeared and presented each child with an article of wearing apparel, a bag of nuts and sweets, an orange and a balloon. It was a treat to see their joy and happiness.

On the evening of December 22 the Indian Sunday School gave a pageant in the Assembly Hall. This was arranged and directed by Mr. N. Johnson (of the College) who is the superintendent of the Sunday School. After the pageant, Rev. Sikhamony gave a short Christmas sermon. The Christmas treat for the Indian Sunday School was given Christmas afternoon at the home of Mr. and Mrs. Smith. After games of all kinds on the lawn, the children gathered round Santa Claus who suddenly appeared and distributed gifts to all. Everyone had a fine time and felt that Christmas was a very happy season.

Another Christmas service was held in the Servants' Village on Christmas Eve. A large pandal had been built and decorated by the Indian Christians. This was more than filled, a large crowd of those who could not get in, crowding around the outside. There was a programme of Christmas music by various groups after which Mr. Dickason gave a Christmas talk which was translated in Tamil, Telegu, Urdu, and Oriya. Lantern slides on "the Life of Christ" then followed and were explained in Tamil, Telegu, and Hindustani.

At the close there was a social time during which refreshments were served to all by the Indian Christians.

New Year's Eve saw a similar gathering at the same place for Watchnight Service. Mr. D. Smith was Chairman of the meeting.

An even larger crowd was present than the first time.

Busy as December was with Christmas doings, many of the inter-class athletic competitions were run off. The women had their annual water sports at the end of the first week, showing great improvement over last year. The field sports for the college are scheduled for January 2, and the Inter-High School Sports will be run off on January 18 and 19. Last year Baptist English High School took first place, the Karen High at Moulmein second, Judson Boys' High and Kelly High third. The competition this year promises to be keener than ever.

The Judson College Rangers have taken to tomato growing. Each patrol has a section of the tomato bed, and vies with the others to see whose will bear first and which is the tallest. They expect to can the tomatoes next month, using the new pottery-jar method that Sam Higgenbottom is developing at Allahabad. They are going to try to dry some, also.

The Rangers and Rovers at the College are organized for training in leadership in Guide and Scout movements. It is hoped that in the near future the College can provide teachers for schools who have a sound training in Scouting and Guiding as well as in classroom subjects.

F. G. D.



Christ's Claims on us

"If you crown Jesus King, He will demand implicit obedience. There is something more. He will expect you to seek daily orders from Him, and be in constant communication by wireless with Him through every day. It will mean total abstinence from all things which hinder your loyalty. It is a big thing to do. I have known men and women who have agonised for weeks before they could do it. You say, 'It is going to cost.' Yes! but it is infinitely worth while. Think of the joy, think of the gladness, think of the thrill. If I had a thousand lives, Jesus Christ should be King of them all."

W. W. Martin.

Field Secretary

At last we are at Haka. This has been sort of a dream for a long time, but now it is a reality. The trip from Mandalay up was a delight. We came along with the Strait children on their way from Taunggyi. Dr. Strait met us at Kalewa where we left the I. F. Co., steamer for two days in a native dug-out, not so bad after all. At Kalembo the ponies were waiting for us. Indeed, we had no care along the road for Dr. Strait was in charge and every need was anticipated. What a glorious trek by pony it was! These mountains are unusually steep, landslides are numerous and the edge of precipices gives some a sea-sick feeling. In the Fort White region heavy frosts and ice and frozen ground were common and in some places did not get thawed out all day. Of course, we were cold and we should now be frozen and under the sod but for the mountain pile of extra bedding Mrs. Strait sent up for us. What a jolly time we did have with the children on the way, and how we blessed the British Government for the cozy and inviting little dak bungalows all along the route.

Dr. Strait and Mrs. Strait gave us a royal welcome to Haka. We shall long treasure the memory of these happy days. We are looking forward to Christmas in Haka and immediately afterward we shall start back for Rangoon. The hills, the climate, the fellowship will all be a great tonic to carry us on for days to come.

At Fort White, we left Mrs. Chaney and the children in the bungalow while Dr. Strait and I travelled on to Tiddim and back. We put up over night in Mr. Cope's cosy little bungalow. Tiddim is a pretty little station but it can hardly help being a lonely station for a European unless he or she is continually busy. So also is Haka a lonely station for Europeans. However, it is easy to see and understand how one with

the Christian hope and expectation and a great program avoids the loneliness and is thrilled with the great opportunities and response of these hill peoples.

I never realized what a movement toward the Kingdom has been started in these hills. Neither did I realize what splendid people the hill Chins are. They are backward, due to ignorance and lack of opportunity; nevertheless, they are hard working, thrifty, friendly, kind hearted. They have ability. I feel that they are a people like the Kachins and the Karens with wonderful possibilities in them.

This Mission has only been opened thirty-five years and already has 2500 baptized church members. In addition to these there are two or three times that number of unbaptized church members. By the last term I do not mean merely the Christian constituency of Christian homes, but I mean homes that have cast out the nats and are regular worshippers in the Christian way. They are in the probationer stage. They are not taking in members hurriedly and so are avoiding reversions and exclusions. But, if we as a Baptist Mission do not fail in our duty to this section of the Chin Hills we shall in another fifteen or twenty years surely have a great Christian Community throughout these hills which will be another example of the might and power of God through the gospel of Jesus Christ comparable to the Karens. I cannot take time or space here to give the living evidence of these claims but here is just one little record that is miraculous for so short time, and the tide is coming in which may almost overwhelm us.

1899	Station opened
1905	First baptism
1906	First church organized
1907	50 baptisms
1912	75 baptisms
1916	87 baptisms

1919	114 baptisms
1922	202 baptisms
1927	259 baptisms
1930	316 baptisms
1932	407 baptisms

and, for the present year, the prospects are bright for over 500 baptisms. While counting baptisms is not the only method or measure of the work being done, it certainly is an indication of the mounting stream of demand for entrance into the Christian faith. There might easily be developed a mass movement in this section, but the mission policy in the reception of candidates is conservative and the number in line for baptism is double the membership of the church. Therefore we need not apologize for using this measuring rod.

Moreover the Chin Hills have been fortunate in its missionary personnel, not only as devoted servants of Christ, but exceedingly wise ones in laying foundations for a strong self-supporting and self-propagating indigenous church. The Straits are no exception to this happy situation and they are building with the long look for the future rather than for any immediate startling record.

Many of you have heard of the accident in which we were involved on our way to Mandalay. We have seen no paper since leaving Rangoon and do not know just what was reported so I think I should give you a brief statement concerning it.

We were driving through by car. Twenty-one miles north of Toungoo, on an open country road, in passing a bus which was travelling toward Toungoo, a girl of thirteen years of age darted out from behind the bus on a full run straight across the road in front of us. We were not going fast, nevertheless the result was unavoidable. Mrs. Chaney had relieved me at the wheel, about an hour before. Most of you have at some time or other ridden with Mrs.

aney and know that she is a very careful driver. I do not know how the accident could have been avoided no matter who was at the wheel.

We sent for the parents and took the child with her father and aunt back to the Toungoo hospital. After doing all that we could for them and reporting the case to the police, we went on our way. The next day at Maitila we received word of her death.

It is a terrible thing to be an unwilling participant in an inevitable accident. We were both rather torn when we started the journey and the accident came as a terrible shock to us both. There were days and nights when the sight haunted me and the thought of the bereaved parents was continually with us. We remember them daily in our prayers. Quite a number in the mission have written to us of their sympathy in this trial which came to us. We appreciate all such expressions and how the whole mission family so sympathizes with us.

The matter is in the hands of the insurance company now and we understand that they are in touch with the parents. This is another example of why all mission cars should be insured.

C. E. Chaney.



God Waiting for Us

We must be wholly yielded to God if He is going to use us. There must be an unyielded part of our being. We read Romans 6, 'Yield your members as servants to righteousness;' and in chapter 12, 'Present your bodies a living sacrifice;' the reason why so many of us cannot be used by God is that we have never fully yielded ourselves to Him.

He only uses that which we yield. What He yields God possesses, and what He possesses He uses. If we yield all, God possesses all, and then He begins to use all."

W. H. Aldis.

Kachin Bible Training School, Kutkai

I wanted to write about my pleasant experiences visiting in the plains of Burma in October, but the moment I landed on the compound in Kutkai various kinds of work kept clamorously crowding about me so that I had to give my first attention to the things nearest at hand.

It was a rare treat to spend a few days with men and women who came into the kingdom during the years that Myitkyina was our home. What a great privilege it is to spend most of your life on one field! At times one may meet with severe discouragements, but returning to the field one is reminded of those early days of patient sowing only to behold the wonderful change that has taken place in the passing years and feel like shouting for joy and thanking God for the share He has given us in the development of such work.

What an investment of a life to release forces to do their work in the hearts of men and women which will go on long after the worker has passed on to his rest!

Sometimes a missionary may think he is doing the work of two men when given the oversight of another station during the missionary's absence on furlough; perhaps he is. This depression however is compelling us to do it in reality. Not only so but is compelling us out here to "put asunder what God hath joined together." Mr. H. W. Smith is running many side shows in Rangoon beside superintending the Mission Press while his wife is *commuting* between Rangoon and Myitkyina, a distance of 725 miles, looking after the promising field up there. In the absence of motor cars and roads for modern conveyances a walk, of 180 miles over a mountain track is no pleasure trip for a woman, only the call to duty and the warm reception

she is receiving from these children of our heavenly Father could persuade her to make these trips in the wilds of Kachinland.

I had a splendid look in on the multiform activities at Pyinmana. What a beehive of activities! I greatly admired the consecration and devotion of Father and Mother Case as they labored in Myingyan. Brother Case had jungle travelling almost down to a science. In the villages his Burman boy did the cooking and when on the march he was the only cooly. The younger Cases are using modern methods in their work. Unless a visitor spends a few days on that compound he may come away with a wrong impression. Are pigs, eggs and vegetables the only things in which those missionaries at Pyinmana are interested? Then you ask about the field work, the religious condition; at once you are given an entirely new view of the work and begin to learn that the former is only subordinate to the one great goal, namely to bring men and women to the Lord Jesus. How could it be otherwise with such a group of consecrated men and women as the Cases, Cummings and Smiths?

The Condicts are certainly having a "strong pull" on all races of that large field. Buddhists, Hindus, Mohammedans and Christians came from great distances to be relieved of pain and each one is pointed to the great Physician. No wonder there is a great stirring among the Chins and many of them are coming into the kingdom as never before.

Returning to Bhamo after the meeting of the Committee of Reference was like coming home. Just forty-two years ago Mrs. Geis and I landed in Bhamo to begin our life's work. The parents and grandparents of the present generation gave us a warm welcome. The two years before coming to Kutkai gave me a splendid opportunity to become better

acquainted with the present generation. The fellowship with Mr. Peter and the hospitality of brother and sister England as well as the eight days of Bible study with the leaders of that large field were days of refreshing. The intense interest on the part of the men and women made speaking a pleasure, so that I did not have to halt for Kachin words, they simply flowed out of the mouth.

My only great regret on this whole trip was that I could not take all of these good people with me to Kutkai to rejuvenate and behold God's glorious handwork in these mountains. The intense heat of the plains with its high humidity, often day and night unknown on this plateau. However, since they do not know the delights of Kutkai, they all seem happy in the work as I was in my former ignorance.

Geo. J. Geis



Damaletyone Myanma Hita

Damaletyone Magazine will probably appear in January under a new name. When the Magazine was first started, as a Preacher's Quarterly, Damaletyone was quite a suitable name; but now that the scope of the magazine has been much enlarged and it has a far wider public than was at first contemplated, the name Damaletyone is hardly indicative of the real aim and purpose of the periodical. It will be published henceforth therefore, as "Myanma Hita Magazine"—a name much more calculated to win friends and to express the real purpose of the periodical.

The January Number contains an exceptionally fine article by Dr. S. Farrant Russell of the Bible Churchmen's Mission, Mohnyin, on the medical work carried on at that station. The article is accompanied by some pictures of really thrilling interest.

For the first time, the Magazine breaks out into fiction. It is felt that a large proportion of our reading-public can be appealed to more successfully by a story than by non-fictional articles. The story in the January Number takes up a good proportion of the pages in the Magazine. The regular features of the Magazine, such as the Bible exposition, the Bible questions for competition, and the article on Psychology, are continued.

A. L. Hanna.



Extract

From The Pennsylvania Gazette, University of Pennsylvania, Nov. 1, 1934:

Rev. J. Herbert Cope, B.S. in Econ., 1904, has done a remarkable piece of literary work for the Chins, a semi-civilized and remote mountain people. Mr. Cope's school area is something like forty days long and twenty days wide, and the system goes up to the seventh standard, Cambridge system. There are no less than forty variations of Chin dialects, which Mr. Cope has through much labor and pains reduced to four systems. He has translated every one of the text books in the four dialects, three of which the government recognized as separate languages. This means that for each of the four dialects he has written all the primers, the readers, the geographies, the arithmetics, nature study books, and books in hygiene, from the first standard to the seventh. In this work he has perfected the spelling, and has reduced the spelling in all dialects to a common system. Besides this work, he has translated hymn books in several dialects, the New Testament in one, and various portions of the New Testament in other dialects. He has for over ten years published a small monthly magazine for the Chins of the area where he makes his headquarters. For the past five years he has published a second magazine for a group of another dialect. He has for years been the leading authority in the Chin Hills languages for the Government in government examinations, and usually sets the papers. He has carried on the work of a regular missionary, having complete charge of a station in the Northern Chin Hills.

Shwegyin

Our silence for so long a time does not mean we have been sleeping. On the other hand we can register some very definite steps forward since the last writing. For instance you have heard of Mrs. Klein's twins. The babes weighed scarcely five pounds and three pounds respectively. They now weigh thirteen and a half pounds and eight and a half pounds. Quite some noisy children. When we go home next April we expect to leave the twins in the jungle. There is a reason. The children are well and I hope the robins will take care of them, in good manner.

The Karens are quite happy now. The awful Shwegyin-Nyaunglebin land matter has moved on to a very satisfactory stage. As far as the A. B. M. and Shwegyin are concerned the matter has reached a happy conclusion. There has been a lot of criticism about Shwegyin wanting to have the restrictions as to the use of the land removed and wanting to do what it pleased. Only those on the inside knew the real issues. When the A. B. M. sent out word that it would not ask for the restricting clause in the transfer deed of the Nyanglebin Compound to the Shwegyin Karen Home Mission Society, the Shwegyin elders voted unanimously to hold the land as a trust and to hold it for religious and educational purposes according to their resolutions in 1903 and 1904, when the land was purchased by them. They reasoned that the money used for the purchase was not theirs but money they had consecrated to God. They made a promise to God to use that land for the above purposes and they did not intend to go back on their promise. This I feel is real devolution on a high spiritual plane. It is wise action at a time like this when we are meeting with so many ulterior motives. Our work is safe in the custody of persons with such

high thinking. Another great action came immediately afterwards. The Karen treasurer has the endowment money in his hands. He has kept it remarkably well. When it was learned that he had this money, well-meaning friends asked for a loan. The finance committee came to me about it. I replied to the effect they were God's stewards. Needless to say the money was not loaned. The finance members said they could not use consecrated money for individual loans.

In October a family made a gift of twenty tons of magnificent teak logs. The other day a church sent its men folks and one elephant to bring this timber down the river and to the saw pit. Some of the logs are over thirty feet. It has been necessary to send for another elephant to help draw the logs. The labour is donated. The idea of unpaid labour is penetrating and we hear of stirrings in the churches. Of course the women caught the vision first.

In September we were down in the dumps about the school finances. July salaries had not been paid yet. The school committee voted to draw on a reserve loan fund connected with the school and so pay the salaries and give the necessary certificate to the government that salaries had been paid to October 31. The loan has been repaid at this writing and there is money enough for the December salaries. All pupils have been notified to have their fees paid by February 1. It looks as though the year will close with a debt of about 900 rupees.

At present we are busy with the repairs and putting things in shape for furlough. Carpenters, earth oil and tar are in order. Besides this the "Kleinners" of the family make three trips to America each day. Of course father and mother join in. We get seasick and lost in the crowd and the children carry bundles on

their heads, and what riotous times we have. The children vow they will not have rubber necks looking at the skyscrapers in New York. We are all well at present, but do not feel energetic. Guess we look forward to furlough too much. This has been saddened somewhat by the sudden death of Mrs. Klein's father. He was taken with a heart attack at his store. We are just now receiving particulars about his death and funeral. It seems so slow waiting for news.

C. L. Klein.



Letter

Calcutta.

A month ago when I wrote, we were making plans to move my husband to another hospital. He has been there just four weeks now; and, although he was in very bad condition when he was admitted, he has responded to the treatment, and is now steadily gaining. We feared that the diagnosis would be sprue again, but have been glad that it is not that. No operation is necessary, as all the trouble is due to pernicious anemia.

On the 7th of December I was taken sick with what I thought was malaria. As I became worse instead of better, it was decided that I, too, should go to the hospital. It was hard to leave Florence, but I was very, very fortunate in securing a fine American lady to care for her. The doctors found no malaria, and said that I had bronchitis. I spent ten days in the hospital, and was glad that I was there where I had such good care.

The day after I left the hospital, my husband had an attack of malaria, but is quite over that now, and is able to be up a little every day, and is now beginning to walk about.

We had much to be thankful for on Christmas. I was out of the hospital,

and so could help to make the day a happy one for Florence; but most of all, we rejoice in the great improvement that my husband has made in the past weeks. It may be a long time yet before he is able to leave the hospital, but we are now looking forward to the time when we can return to the work in Sandoway.

We wish again to thank you all for your letters, and for the assurance we have had that you have been remembering us in prayer. We are sorry that we were not able to send Christmas greetings, to you; and we hope that you will accept our best wishes for a Happy New Year. We know not what it holds for any of us, but we do know that God will lead us through each day, even as He has this past year.

Mrs. S. V. Hollingworth.



Meiktila — Burman

December will be memorable for the visit wife, Noel and I made to Namtu. It was a venture, financially, but the great pleasure of seeing the picturesque valley with its great smoke stack on the top of the mountain to carry away the noxious gases at least was to repay us. The trip by trolley to Bawdwin by the courtesy of the Burma Corporation is one of the unique experiences of my life. Here in a little world to itself, is Namtu, far away, but not lonely. Races, football, fairly good roads (but look out for the drains) all make the life there worth-while. But the hours! Namtu is an hour ahead of Burma time and Bawdwin one and a half hours. Some whistles even then blow at 5-30 a.m. Namtu time. Closing at 5 p.m., there is a long evening.

Rs. 353 worth of toys sold, with an invitation to come next June for orders for another year has set Mrs. Dudley right up and the Toy Shop

also. Also one hundred and thirty-five subscriptions for the Dammalet-yone in Shan Land was not bad. Then the chance to meet the wide-awake Christians at Lashio and see the neat little chapel, to speak on Sunday in the fine Church in Namtu and meet Cushing and Spurgeon and Ruth and many other live Baptists and also speak in the "Neglected" Hsipaw, was well worth all the strenuous energy spent. We have had a Happy Christmas, made more happy by the baptism, on the last Sunday, of three men from the jungle.

H. E. Dudley.



Our Burman Staff

The statement of the Field Secretary on the above subject in the October News, is not pleasant reading for us. Mrs. McGuire and I are agreed that if we were young again, and the way were open, we would go right out to Burma, and enlist for life in the Burman work. We feel sure that Burma will never be Christian until the Burmans are evangelized, and almost equally sure that the Burmans will never be evangelized without missionary leadership. And, in the present state of the world, leadership, whether native or foreign, to be effective, must above all else, be consecrated. It was the single-hearted devotion of such great souls as Carey, Morrison, Judson, Livingstone and others which created the spiritual atmosphere in which Modern Missions have won their triumphs. Given the same spirit of consecration, and with it an up-to-date world-view, and the triumph of the Gospel is assured. So let young missionaries go out and let them enter Burman work. By the time they learn the language, they will know the people, and not be "inexperienced."

After a pleasant summer at lake Okoboji, we find ourselves pleasantly

situated for the winter at Ames, Iowa. No lack of opportunity to talk missions in the churches.

J. McGuire.



Toungoo

The old year has passed and we look back with regrets on the small amount accomplished for Christ in that time. One wonders often just what is in the heart of many of those for whom we labour. All approach to their inner defenses seems to be cut off and we cannot get the contact that we long for and pray for. Yet work has been accomplished for which we are deeply grateful. In the November issue I wrote of one of our old boys who was baptized at the close of the Convention, a Mohammedan boy. He has been looking for work and does not find it. We wish something might open up for him. He is a fine spirited boy and seems to have a real experience of grace in his heart.

Another of our boys who was a classmate of his has been putting off his baptism for a long time. Now he has work and while in the hospital for treatment told me that it was not because he did not believe that he had put off baptism, but because he was dependent on his parents. Now he is working and has his own income and so is ready to be baptized. He was really glad to hear that Babu had been baptized. Another of our boys who finished in our school last year told Babu that he was ready to be baptized as soon as the vacation came. He has attended the services very regularly. He is a Chinaman, so that we have out of these graduates who keep coming back to us and who have kept up their interest and faith, a Burman, an Indian and a Chinaman.

Christmas holidays have been busy days with us. Monday morning the school exercises. That night thirty-

two miles to Pyu for the church program there and late home. Tuesday morning the Church exercises here and in the afternoon to Yeshangale, thirty-three miles and three of it across paddy fields to the serious protest of the car. Wednesday by bus to Oktwin and then by foot five miles to Kywegyan for the school program and then from two to three miles to Thayagon for the evening program. Thursday morning a four mile hike across dewy fields to Gyobintha for the exercises there at noon and then on home, a three hours' hard walk. Friday we went north of Toungoo, fourteen miles to Nangyun for the school exercises. From there I took six of my workers and teachers to within about a mile of Kelseit where they went for another program. I had to give this up as I had not been feeling well, but they reported a fine program and good interest. It is the village where we had such a fine D. V. B. S. last hot season and very real interest by heads of families. At four of these exercises we had over 200 people and at the others somewhat less. We felt that the days had been well spent. There was much of the Christmas story told in scripture recitation or in song or in drama.

We held a watch night service at the mission house to which over seventy-five people came, representing nine or more races. A social hour with music, games and fun was sandwiched in between the service by the Burman pastor and the closing service by myself.

I am praying that the new year may bring a real outpouring of the Holy Spirit on our work. We work so hard for results and have such meagre results and that is because we carry the load. With His working in our hearts to guide us to the needy ones and in their hearts to increase the sense of their need of the Saviour we must see far greater

results than we are seeing now. So I am praying for His outpouring this year, not only on Toungoo, but on all the work of Burma.

Lewis B. Rogers.



New Year Honours

The Burma Mission shares in The New Year Honours list this year. Dr. Gordon Seagrave joins the long list of Burma missionaries who have been given the K. I. H. medal, and Daw Mya May of Henzada, who has been for many years connected with our Girls' schools is given a Certificate of Honour, and a Silver Watch.



Arrived

On December 11, by the S. S. *Karok*, Rev. and Mrs. A. H. Henderson, M.D.



Notice

The annual Graduation Exercises of the Burman Theological Seminary will be held at the Seminary, on January 29, at 4 p.m. All are cordially invited to attend.

Ba Han,

President Burman Seminary.

The Karen Women's Bible School will have its Annual Commencement Exercises, January 28, 1935, commencing at 6-30 p.m. at Brayton Memorial Chapel. There are forty splendid girls who will graduate. The subject of their special part will be, 'How Can the Class of 1935 Best Represent Christ at Such a Time as This, their Motto for Life being, 'Messengers for Christ'.'

The 90th Graduation Exercises of the Karen Theological Seminary will take place on January 30, at 2 p.m. in the school chapel on Seminary Hill, Insein.

The Graduation Exercises of the Burman Woman's Bible School will be held on February 6, at 6 p.m., at the School.



Warning Notice

A Cantonese Chinaman formerly said to be a carpenter is visiting our Christian communities posing as a lay preacher working for the Chinese and collecting sub-

scriptions for his expenses. He told us at Pynmana that he was baptized in Rangoon and was doing Christian work at Meiktila. He carried no references from missionaries and my inquiries indicate he does not have the confidence of the Christians where he has been. Our Christians should be warned not to part with their money at his request.

B. C. Case.

We are going home in April and our ayah will be out of a job. She will be available for a call by anyone that wants a good Karen ayah. Naw Lay Kin is a fine Christian Karen girl. She can take responsibility in a fine way. Mrs. Klein has taught her to sew and make such things as children's clothes and shirts. Of course she sews well on machines. She does all the mending. When the cook has been indisposed Lay Kin often did the cooking of simple dishes. She knows how to bake bread too. Anybody who is interested should write to Mrs. Klein. Ayah's like Naw Lay Kin are not found easily.

C. L. Klein.



"Let This Mind Be in You Which Was Also in Christ Jesus"

"The mind of Christ is to be yours, the standards of Christ are to be yours, that is to say, that you are to judge life as He judges it; that you are to judge yourself as in His most holy sight, you are not to judge yourself by the standards of men you are not to appraise your conduct by what men do, whether they praise or whether they blame, but you are to seek to measure and judge life, its activities and the issues of them, by the standard of the sanctuary, the standard of God. This mind is to be in you which was in Christ Jesus, and you are to look at your life, in your peculiar circumstances, in your environment, carrying out your business, fulfilling your plans, and with your peculiar disposition and temperament—you are to look at it as He looks at it, and you are to see life as the Lord Jesus sees it"

From a Kestwick address by

J. Russell Howden.



Remember the urgency of our surrender. It is not something that can be postponed, because every moment you postpone it you rob your Lord, and every moment you postpone it, you rob yourself of the best of life, and of the life more abundant because you never have that until Christ has full control.

—W. H. Aldis.

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